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A CHARGE

DELIVERED BY THE

LORD BISHOP OF ST. ALBANS

AT HIS FIRST VISITATION OF HIS
DIOCESE.

OCTOBER, 1892.

PUBLISHED AT ST. ALBANS
BY RANDALL;
AND AT
CHELMSFORD
BY EDMUND DURRANT & CO.
1892.

Price Sixpence.

The Visitation was held at the twelve following centres :—

- Oct. 6th.—St. Albans.
- „ 7th.—Hertford, St. Andrew's.
- „ 10th.—Baldock.
- „ 11th.—Bishop's Stortford, St. Michael's.
- „ 13th.—Saffron Walden.
- „ 17th.—Colchester, St. Mary's at Walls.
- „ 19th.—Halstead, St. Andrew's.
- „ 21st.—Brentwood.
- „ 24th.—Southend, St. John the Baptist's.
- „ 26th.—Chelmsford, St. Mary's.
- „ 27th.—Witham.
- „ 31st.—Stratford, St. John's.

At each of these centres Holy Communion was celebrated at 11 a.m., after which the names of the Clergy and Churchwardens were called, and the Bishop delivered his Charge ; and at 2.30 p.m. the Bishop held a private Conference with the Clergy.

VISITATION CHARGE, 1892.

MY BRETHREN IN THE LORD,—

I feel deeply the solemnity of this occasion. A Visitation of his Diocese must always, I suppose, be an anxious time for a Bishop. It cannot be otherwise, as the review of the condition of the Diocese which a Visitation must mean, compels him to think of himself and the charge committed to him. A first Visitation certainly brings anxious thoughts. And yet with such there are many pleasant ones. It is a matter of thankfulness to me that I should have such an opportunity of learning more thoroughly about the Diocese, and of meeting my brethren, and so establishing, in some cases, or drawing closer, in many others, those bonds of friendship which ought to exist between the Bishop and his Clergy, and, as far as is possible, the laity in his Diocese.

I do not forget what a Visitation is ; I do not forget that it is a Court, and that its purpose is that a Bishop should examine matters, and where there is need, admonish, and, as far as he can, correct and amend whatever may be amiss. But on this occasion I rather regard my Visitation as an

A Visitation is
a Court.

attempt on my part to gain that more thorough and perfect knowledge of the Diocese which I feel is so necessary.

There are, however, some matters, as you may well suppose, on which I think it is my duty to speak to you.

Before I go further I must render a tribute of deep and hearty and affectionate respect to the memory of my predecessor, the first Bishop of this Diocese of St. Albans. It was no light thing to be called upon to follow such an one, and to take up his work ; but he made the burden as light as it could be made by the ready sympathy and help he gave me, and the real affection of his friendship. And he gave me this help, as he has given help to so many in this Diocese—to so many, indeed, throughout his life—because he loved the work that his Master had entrusted to him, and cared for it, and because of that grace which God had given him, and which, as he used it throughout all his ministerial life, was given more and more bountifully as life went on, the grace of the loving heart of the true Pastor.

The name of St. Alban and the history of the great Abbey Church which is our Cathedral Church, suggest many thoughts as to the work and the fortunes of the Church which are and ever will be a precious possession for this See ; but that the pastoral office should be so especially connected with the memory of its first Bishop is a very happy thing. Great men in the Church, theologians, historians, orators, statesmen, have done good work for the

Church and Nation in the past, and we trust will be raised up among us to do good work, each in his special way, in the future. But it is in the faithful exercise of the pastoral office that the life of the Church really consists, and her true strength is exhibited and maintained.

Others, too, have passed away, whose loss we feel, while we are thankful for what God gave to us and to the Church in their lives. In the short time (some two and a quarter years) that has elapsed since my consecration, forty-six Clergy in this Diocese have been called to their rest with not a few laymen who took a prominent part in furthering Church work in the Diocese. The constant changing which marks this life of ours is borne in forcibly upon us as we think of the many taken from us. But the work of life continues unchanged. It remains ; it has come down from the past, it will be taken out of our hands in due time and committed to others, and the thought of that circumstance of change in human life should quicken us by God's grace to do what we can while our day lasts to meet the needs which come down to us from the past, or are arising under our eyes.

There are two schemes which have come to us from the past which should certainly be mentioned here. I do not see any immediate prospect of their being carried out, but in any review of Diocesan needs we must always keep them before us as matters which are of real importance, and which

Beneficed Clergy
deceased.

Cathedral Body
and Services.

must be dealt with some day. They are schemes connected with our Cathedral Church.

In the first place, some Cathedral Chapter ought to be instituted. There is no Cathedral body legally constituted at present. There are, indeed, Honorary Canons, but they do not constitute a Cathedral body. They are recognised in the Clergy Discipline Act of this year for certain purposes of that Act, as "Members of the Cathedral Church." The consequence is, if I read that Act rightly, that for a particular purpose we have certain members of the Cathedral Church recognised by law, among whom the Archdeacons and the Rector of St. Albans, who is really in charge of the Cathedral Church, find no place.

We are in danger, therefore, of having an irregular Cathedral body set up by law by a sort of accident.

In considering what the Chapter of the Cathedral Church should be, we shall do well to look back to the old foundations, not for the sake of servile and unreal imitation, but for the expression of certain principles which are as full of life now as they ever were. I do not enter into this matter now. I only say that the fundamental idea seems to me to be that the Chapter should not consist only of those who are responsible for the care of the Cathedral Church, and for the maintenance of the services, it should be Diocesan in its character. The Bishop should be one of the Chapter, "A Canon among the Canons ; first of

them, but always a Canon," to quote the late Mr. Bradshaw's words about the old foundations in the interesting and valuable volume lately published containing the "Liber Niger" of Lincoln Cathedral.*

For certain purposes no doubt we need endowments. But I think some scheme might be devised which would establish a Cathedral body at once, using the materials we now have, while contemplating and providing for the possibility of extension in certain ways as endowments may be provided by the liberality of Churchmen in the future.

The other point connected with the Cathedral Church is the need of provision for the Choir, and the establishment of a daily Choral Service.

A great deal is done now with the small means at the disposal of the authorities of the Abbey Church, and the good service rendered by the members of the present Choir deserves a hearty and grateful recognition. But something more is needed than a voluntary Choir can possibly be expected to give. In the Mother Church of the Diocese the service of God should be rendered as perfectly as possible, and when we think of what a building it is, and of the numbers that visit it daily from all parts of the world, we feel that the service of the Church is not presented before them with that dignity which is her due.

These points connected with the Cathedral

* "Lincoln Cathedral Statutes," Part I. Cambridge University Press.

Church are matters connected with the proper organisation of a Diocese, which we must keep steadily before us, even if we do not see our way to a perfect accomplishment at once. They must not be lost sight of, though other matters may imperiously demand more immediate attention.

Diocesan needs.
Increase of
Population.

There are such matters. In reviewing the condition of a Diocese, one point which must present itself at once for consideration is the number of the population within it, and whether that population is increasing or not; and if it is increasing, how is the Church meeting the responsibilities which such an increase of necessity casts upon it.

Further, the nature of the increase, when there is one, is a matter of the greatest importance. For there may be increase of such a kind that some adaptation or expansion of the parochial machinery in certain parishes may provide what is needed. Such provision would of necessity make some demand on the liberality of Church-people, but it need not require any special organisation or special effort.

But there may be an increase of such a kind as to pass beyond all the powers of the existing organisation and demand special treatment.

You know how it is in this Diocese. You know what a great and rapid increase has taken place and is taking place in one part of it. The figures of the last Census disclose startling results which demand most anxious consideration; for

they show us, not something which is completed, but something which is going on and will go on for years, and as far as we can see, as long as the life of London—and that means the life of the nation—continues to flourish and expand.

The population of this Diocese, which was calculated to be about 733,000 in 1874, when the Diocese was constituted, and which had risen to 778,584 in 1881, was 1,007,314 in 1891. At the present time, allowing for increase at the same rate, the population of the Diocese must be 1,025,540. This is an increase of over 29 per cent. in ten years, or to put it in another way, for every 100 people in the Diocese in 1881 there were ten years afterwards more than 129. The increase in Hertfordshire has been at the rate of nearly 9 per cent., but the increase in Essex has been over 36 per cent., while the increase in that part of Essex which lies within the metropolitan police area has been 75 per cent., that is to say, that in the fourteen parishes in that area where there were 100 people in 1881, there were 175 people in 1891, and allowing the same rate of increase, there are 182 people now.

But this statement is sufficient to show us what a very serious state of things confronts us ; for this great increase of population is not spread uniformly over the Diocese, or even over a great part of it. It is massed in one part, and that not a large one. It is not a matter of the addition of some hundreds of people, it is the addition of thousands, and tens of

thousands to parishes where already the parochial machinery was insufficient for the existing needs. It is the addition of a population of working people, people never well off, and in many cases poor. And in some of these parishes as the streets of small houses spring up so the houses of well-to-do people completely vanish. With the increase of population there comes the complete loss of all those who can give substantial support to Church work.

The Church's
duty to these
people.

But these people there ; there are their *souls* for whom Christ died, and for whose salvation He yearns with the yearning of Divine love. Can the Church of Christ refuse to care for them? has she no duty towards them? Well, but what is the Church? Is it only the Incumbent of the parish within whose territorial limits this multitude of people is gathered together? Is it enough to leave him to face an impossible work? Is it enough to delude ourselves with words and say that these people are in a certain parish, when we know that all that spiritual care and teaching, all the spiritual life that belongs to the word parish, if the word is to *mean* anything at all, is a perfect impossibility for them?

We speak of the Church as a Society, a Society divinely constituted and ordered for the purpose of setting forth the love of God for man, as shown in Christ, and of carrying out Christ's work for man in the world. We speak of ourselves as members of this Society. Do we mean what we say? Do we realise these facts in our lives? Or is this

divinely constituted Society something which exists indeed in name, a beautiful idea to play with in exciting the emotions, but something which for us vanishes into air when work has to be done and self-denial exercised?

Is it not the truth that we have to accept the fact that we are members of this Society, this Society divinely constituted and ordered for a certain work in the world, and that this Society has to act on the circumstances of life whatever they be, through that worldly organisation with which it is by God's providence endowed in any particular place or time.

Now the Diocese is part of that organisation as well as the parish. And in some ways it is a more important part. For the Diocese is the sphere in which the Church presents itself with its full and necessary spiritual equipment of the three divinely instituted Orders of Ministers. Diocesan life is (at least) as necessary for the well-being of the Church as parochial life. Of course the area of the Diocese does not exhaust our responsibilities as members of the Church of Christ. The Church—the Society to which we belong—has as a Society duties and responsibilities to the whole of England, to the whole of England's empire, and again beyond the limits of that empire to God's world at large. But as we think of our responsibilities as members of the Church of Christ and of the ways in which we can discharge those responsibilities, the Diocese rises up before us as

The Church's
duty the duty of
the Diocese.

part of that worldly organisation which God's providence has imposed upon the Church as a means through which she is enabled and so is called upon to deal with the spiritual needs of human life.

When then the Church is manifestly called upon to fulfil some duty, and when the fulfilment of that duty cannot be left to the separate action of certain individual parishes, it is clear that there is a necessity for diocesan action. It is the Diocese that must face the necessity, and endeavour to deal with it, and make an appeal to the Church at large to assist it in its endeavour.

Such a work, such a necessity rises up before us in connection with the great increase of population in this Diocese, and imperiously demands a great endeavour to deal with it. This was recognised by my revered predecessor some years ago when he was Bishop of Rochester. It has been recognised ever since the See of St. Albans was constituted in the existence of the Bishop of St. Albans Fund.

It is to his wise zeal and to that of many good supporters of the Fund, lay as well as clerical, that so much has been done in the past and is being done now to enable the Church to carry on her work in these crowded districts.

There is much, indeed, to be thankful to God for. He has blessed our efforts. But these efforts cannot be relaxed. Nay, they greatly need to be greatly increased. For the evil we attack is not one that is stationary. As fast as we deal with

certain needs more new ones arise about us. So it is that I appeal to the Diocese, to the laity especially, to help forward with renewed zeal this great work which God has laid upon us. I do not say that it is to the Diocese alone that appeals should be made for help in carrying on this particular work. This great increase of population is due not to the wants of Essex and Herts, but to the wants for which the life of London and in some points the life of the nation is responsible. But for reasons which I have stated, the Diocese must endeavour to deal with the need that exists within its borders, and then it can and must appeal to those outside.

There is one point connected with this Church Extension in what are called the Barking Deaneries which I wish to notice. Certain new districts have been formed ; it was a necessity they should be formed ; but there is no endowment for them. It will be a long time before their claims can be considered by the Ecclesiastical Commissioners, and, as you know, the Ecclesiastical Commissioners are not in a position to make the grants they once did. At present the stipends for the Clergy in charge of these districts is provided by the Bishop of St. Albans Fund. It is a precarious provision, for the Fund is entirely dependent on the annual subscriptions and gifts it receives. I confess the matter causes me considerable anxiety as I look forward.

Endowment of
new districts
a need.

Some endowment ought to be provided if it is possible. I hope that some of the proceeds from

the City Charities Fund which the Ecclesiastical Commissioners will receive, and which will be applicable to the needs of this part of the Diocese, may be utilised for this purpose. It will only be a *very* small sum compared with what will be needed, but it will be a small beginning which I trust the liberality of Churchmen may make larger.

As I have said the precarious character of the income, which is in itself a miserably small pittance, in the case of these new districts is a matter of very grave anxiety, and yet I am quite sure that we must not stand still in our work, because we cannot see our way to that stability in the future which we should desire. Souls are living to-day, waiting to be dealt with, who will not be touched by the most stable institution in the years to come, for their day of grace will have closed before that time. It is the work itself, the work *to-day*, and not its seeming earthly permanence that touches their eternity. We must do the best we can now, looking forward indeed and providing what we can for the future, but never letting that anxiety for the future diminish our care for the present work which God so plainly calls us to do. This is leaving the future in the hands of Him Who alone can order it.

You have seen from what I have said that I put the extension of Church work in what is termed "London over the border" as the most important and most pressing need that the Diocese presents at the present time. It is a need that will remain

with us for years to come. We have to brace ourselves to meet this great and what some may consider this wearisome demand upon us. But think what it would be to neglect it. It would be to proclaim that the Church denies in deed all that she professes in word about the high duty and the blessedness of doing the work of her Lord and Master among the people to whom He has sent her. Let her turn away from these tens of thousands because she is weary of the work of providing for their spiritual needs, and she not only forfeits the title of the National Church, but she forfeits the title of being the true representative of Him Who gave up all, and endured all weariness that all men might see and know the Salvation of God.

But while I so strongly urge this work upon the Diocese I do not forget that there are other works and other needs which have their claims upon the Diocese. Our Diocesan Funds and Institutions all need support.

Diocesan Institutions.

I am anxious that the many new interests which continually spring up should not weaken the support given to old established and necessary work. Our Boards of Education, with their systems of examining the schools in religious knowledge, our Training College for Mistresses, our Societies for Church Building, for Endowment of poor livings, for giving aid to poor Clergy, our Diocesan House of Mercy, with all the attendant schemes for seeking out and reclaiming the fallen—all require continued and increased support.

The returns which have been made to me show that there was raised in the Diocese itself last year for Diocesan Institutions, including the Bishop of St. Albans Fund, about £10,000, and that the amount raised—

1. For General Maintenance of Church Work, was about	£140,000
2. For Church Building and Extensions, was about	<u>79,000</u>
	<u>£219,000</u>

It seems a large sum, but we want a good deal more if we are to do all we ought to do.

But, as I have said, we must as members of the great Society, the Church, look beyond Diocesan interests as well as parochial interests. There are great calls upon our sympathy and our help from the needs of the Church at large in England, and from the need of the Church as she betakes herself to fulfil her Lord's command to go forth into all the world.

The great Church Societies which deal with education, with the spread of religious knowledge, with Church building, with the supply of assistant Clergy, with the promotion of temperance, with other good and needful works, should receive our regular and hearty support ; especially should Mission work receive our support.

Great opportunities are before our Church in our colonies and dependencies, and in the heathen countries beyond. And great work is really being done by the Missionary Societies and Associations in our Church. No doubt we have to be patient. Things do not always work out as

quickly as we could wish, or in the ways that we expect. The good seed only brings forth fruit with patience. But the work is being done. And it is a work which has a first claim on our attention, our prayers, and on our almsgiving. Missionary work is an essential part of the work of Christ's Church. It is an essential part not only because of our Lord's plain command, but because without it the Church cannot realise in itself its true condition as the Body of Christ. It is by God's appointment through the working of the Church that His purpose for man is to be accomplished. His purpose is that man, not one or two nations only, but man, should be raised in Jesus Christ to his right position.

As the Bishop of Chester well said in his Charge (1891):—

“St. Paul saw that Jews alone could not adequately represent Humanity. In like manner it cannot be limited to Englishmen. We need Chinese, Africans, Hindoos—*all*, if the Church, the Body of Christ, is to be ‘full-grown.’”

“To be lukewarm in the cause of Missions is alike for the Church, the parish, and the individual, to have a radically defective and misshapen life.”

This duty of helping the cause of Missions by Duty of giving. prayer and by almsgiving, must be treated by us Clergy like other duties. We must put the duty before our people. I know what is said by some about the poverty of their parishes, about the

impossibility of making frequent appeals, about the insignificance of the sum which in some cases a collection produces. I sympathise with much that they say, and I certainly am of opinion that the discretion of each parish priest in these matters must be recognised and respected. But I think there is unnecessary timidity at times about pressing the claims of Church work on the people. I think sometimes there is too great a disposition to settle the question according to the exact amount of shillings and pence in the collection, forgetting that the amount of the gift is no measure of its power, for it is God who gives the increase. But while He gives the increase, He yet requires the prayer and the alms, that there may be the germ for the increase. He can and will make a very small thing to increase, but if there is nothing at all to bless there can be no increase at all. We must always remember that when the poor widow cast into the treasury of the Temple the two mites which were all her living, our Lord's comment upon that act was not that the gift of a farthing was too small to be of any practical value ; nor was it that it was a cruel thing, considering the woman's extreme poverty, to give her the opportunity of giving and seem to expect that she should give.

I think that those very poor parishes who have given their little sums to Church work when they seemed to have wanted every penny for themselves, have not found that such liberality was an overwhelming burden, but rather that in some mysterious

way "the barrel of meal did not waste, neither the cruse of oil fail."

From the returns that have been made, I find ^{Support of Missions.} that out of the 624 parishes in the Diocese, in 1891,

422				contributed to Foreign Missions.
315	„	„	„	Home Missions.
377	„	„	„	Diocesan Institutions.

leaving

202				who made no contribution to Foreign Missions.
309	„	„	„	Home Missions.
247	„	„	„	Diocesan Institutions.

I think that the number of parishes making no contribution is much larger than it should be after making every allowance.

I have just quoted from the returns made by ^{Returns.} the Clergy in the course of this year. I have to thank the Clergy very heartily for the way in which they have made those returns, and also for their return to my own Articles of Enquiry. Very few Clergy have neglected to make the return.

I know that returns are troublesome things, but they are useful, and nothing useful can be done without causing some trouble. I do not wish to attach too much importance to statistics. In the first place it is very difficult to arrive at accuracy in them, and in the second place there is a great deal of work (and the best work) which cannot be measured in any sense by figures. Still, it is well that we should know what is being done, and that we should see how we stand both as regards work in former years and work in other places.

Through the great kindness of Canon Burnside

the returns have been tabulated for me under various headings. Some of the statements I hope to publish for the information of the Diocese as occasion may arise. I do not give them here but I think it worth while bringing to your notice some statistics with regard to the confirmations in the Diocese which are of importance.

Confirmation
Statistics.

In the three years ending 1881, the average number of confirmation candidates was 6,340. Allowing for the increase of population at 29 per cent., the average number for the three years ending 1891 would be 8,179, but the actual average number was 8,536, so we see that the rate of increase in the number of confirmation candidates is higher than the rate of increase of population.

In 1881 more than 41 per cent. of those confirmed were males; in 1891 more than 43 per cent. were males. To a certain extent these figures are satisfactory, but we must not forget that while the number of confirmation candidates in 1891 was the highest on record in the Diocese, it only reached 9·59 for each 1,000 of the population, while it is calculated that 20 persons in each 1,000 reach the age of 14.

The form of enquiry that has been sent round last year and this year is, as you know, the form which was drawn up at the instance of the Convocations of Canterbury and York, primarily for the purpose of obtaining information for the Church's Year Book. It was thought that such a return would make unnecessary many questions

which are now usually included in the Visitation Articles of Enquiry. I have found this to be the case, and accordingly I was enabled to issue a very short form of enquiry.

As I am dealing with the subject of returns before I pass on to some points which I wish particularly to notice, I may be allowed to say a word about the returns which are made every year under the Act 1 and 2 Vict. cap. 106, Plurality and Residence Act. Though they have to be sent in to the Bishop they are not returns ordered by him, nor can he alter the form in any way. But I may point out to the Clergy that many of them give themselves unnecessary trouble in entering on those returns for the Privy Council more than is required, while some few pass over the point which it is the object of the return to bring out.

The Annual Returns under the Plurality and Residence Act

The return deals with these questions (1), residence ; (2), the provision of a curate with legal stipend when the Incumbent is away from the parish ; (3), the due performance of the services required by law ; (4), the insurance of the buildings of the living.

Before I speak about the question of residence I will point out with regard to the last two points that it is here that some of the Clergy give themselves unnecessary trouble. Instead of trying to crowd into the very small space given on the paper a list of all the services in the church throughout the week, it is sufficient to state that there are two or more full services on the Sunday at such

and such hours and at which of them a sermon is given. This is the legal obligation with which the return deals.

It is quite unnecessary to say anything about the insurance of the church, except in the case of Rectors who are responsible for the chancel, and who should make a return about the insurance of the chancel.

With regard to residence I found it necessary to ask particular questions in my Visitation paper, and I have to call the attention of the Clergy to those two points.

Residence:

1. Residence does not mean being in the parish on the Sunday only. A clergyman who is away from his parish from Sunday to Saturday, though he may take all the services himself every Sunday, is not legally in residence, and can be dealt with.

2. An Incumbent who does not reside in his glebe house (when there is one), must have the Bishop's *licence* and not only a verbal permission for residing elsewhere.

I must also point out to you that the licence has to be renewed from time to time. It is only in force to the end of the year following that one in which it is issued.

Income of Clergy.

The returns show how much the Clergy have suffered and are suffering from the diminution of their income through the present agricultural depression. The present value of the tithe rent charge is just a fraction more than three-fourths

of the commuted value. I am afraid it will fall lower. On this diminished income there are heavy charges. Neglecting altogether the payment of curates' stipends, the average amount of the charges on the stipends of the Incumbents is 21 per cent. on their income. Those Clergy whose income is derived from tithe therefore receive on an average a little more than one-half and a little less than three-fifths of the amount of tithe at the commuted value.

I have excluded the payments to assistant curates in the statement I have just made; but I have a word to say about those payments. Out of £20,892 raised within the Diocese for the stipends of assistant curates in 1891 £13,359 was paid by the Incumbents themselves. I earnestly commend this statement to the laity of the Diocese.

If an assistant curate always meant some one who was doing the Incumbent's work so as to relieve the Incumbent from the performance of his duties, then it might be only fair that the payment of the curate's stipend should be provided out of the income of the living. But the number of assistant Clergy who are doing the work of Incumbents who are infirm or are in bad health, or are obliged to be absent from their cures is but small. The main body are employed in places where the increase of work makes an increase of workers a necessity. It is the Church's needs and not the Incumbent's personal needs that require the payment of the greater part of this £13,359. And

Curates' Stipends.

the laity are equally responsible with the Clergy for making provision to meet the Church's needs.

It is a painful matter to beg for oneself or one's order. Many Clergy shrink from pressing on their people this duty of supporting their ministers, because it looks so like begging for themselves. Laymen should recognise this feeling on the part of the Clergy, as indeed they do in some places, taking upon themselves the burden of raising a fund for the payment of assistant Clergy

Easter Offering .

But I also think that the Clergy may sometimes make it easier for the laity to help them than they do. I am glad to see that Easter offerings are still the custom in some places. I think the custom might be extended. I do not suppose it can be made universal. I am not pressing it as a panacea in all cases. Perhaps it may only be possible in a comparatively few cases. It will be worth while setting it on foot in those cases.

There are places where some of the laity see that there is a pecuniary strain upon their Clergy, and would be glad to help them. But delicacy of feeling prevents their offering a few pounds to a clergyman for his personal wants. It is easy to make such a gift to a fund, or through the offertory. I strongly recommend that the Church's teaching in her selection of the Offertory Sentences be made a practical matter wherever it can possibly be done. "The Lord hath ordained that they who preach the gospel should live of the gospel." "Let him

that is taught in the Word, minister unto him that teacheth in all good things."

If there cannot be a regular collection of Easter offerings, I recommend that the offertory on Easter Sunday be devoted to the maintenance of the Clergy. If the custom of a parish has devoted the offertory on that day to some other object and a change is inadvisable, then the offertory on the 1st Sunday after Easter, or on Whit Sunday, might be devoted to the Clergy Fund.

As I have said, what I suggest may only prove to be applicable in a comparatively small number of cases. Still I make the suggestion because I wish to put before the Diocese, and especially before the laity, with all the authority that a Bishop can claim, the duty of the laity to support and to support freely their Clergy.

I may here say that I wish the Diocesan Fund for augmenting small livings could meet with more support. If it were better supported we should be able to obtain certain grants from Queen Anne's Bounty or the Ecclesiastical Commissioners which at present are lost to the Diocese. I find from returns that—

There are	14	livings	with	gross	annual	value	under	£100.
,	103	„	„	„	„	„	„	£200.
„	277	„	„	„	„	„	„	£300.

You will have noticed, my brethren, that I have inserted among the questions usually asked, a question about the training that may be given in the case of a young or inexperienced curate.

Candidates for
Ordination and
young Curates.

I have read the answers to that question with

very great interest, and on the whole with thankfulness.

The question applies of course to but few cases, but I wished beside having information in these cases to call the attention of all to a very important matter.

The question of the supply of candidates for Holy Orders is in every way a most important and a most anxious one. On the one hand there is the continual cry for more men, on the other there is the warning voice which we hear now from one quarter now from another, against the danger of an illiterate Clergy.

Piety and zeal are great qualifications and necessary qualifications, but they do not exhaust the list of the qualifications of a minister of Christ. It is the whole man, with all the capabilities that God has endowed him with that is needed for the service of God. It is not given to every man to be what we call a learned man. Men may do very good work for God and His Church who are not learned men ; but God does work in spiritual things through what we call the natural powers of the man, and the more fully a man's natural powers are developed the better work he is enabled to do for God. God does use man's knowledge and man's power, and knowledge and power have to be gained and developed in God's ways—that is, through study and careful training. Some amount of knowledge is absolutely necessary for a clergyman wherever he may be placed. It may safely be said that unless he has a good ground-

work of knowledge before he is ordained he will never acquire it afterwards. I do not wish to speak to you at length on the subject of training for the Ministry, but I think it right and necessary to say this much, that I consider it absolutely necessary that a candidate for Holy Orders should have studied well before admission to Holy Orders, and should show that he has studied by being able to pass certain examinations.

Some good people are of opinion that work as a layman in some parish is the best preparation. I do not think so. I think it generally a very bad preparation. Opportunities for learning the details of active work come in profusion after a man is ordained; opportunities for reading and acquiring certain indispensable knowledge do not come. The lay worker in a large parish, with many things to see to, his time continually broken up into shreds by the activities of the parish, cannot find the time and the freshness of mind that he ought for his studies. I am sometimes asked to make allowances for such men and relieve them from some part of their examination. I cannot do so. I know that what I say seems hard to some. I see and I feel what the imperious demands of a parish are. I sympathise with the parish clergyman whose soul groans under the burden, the terrible burden of the parish with all its work, with its many dreadful evils to be combatted, with its small resources. Yet I must not think of that parish alone. A Bishop is trustee for the whole Church. I may

admit a man to Holy Orders for the sake of that parish, but I cannot bind him to that parish and to the work which he is doing just at that time. I ordain him and he goes forth presumably qualified to undertake the whole charge of any parish anywhere. I see, therefore, that my duty is to require in this case what I consider the Church requires.

But I turn to my question about the curates. If the number of candidates for ordination is small, the more reason in some ways that we should take care that they are made as efficient as possible for their work. It was of Deacons that I was thinking principally in framing my question, but not only of them—young priests often require help and guidance and correction.

I know this is not always easy work. I know that there are faults in young men. Indeed, my brethren, as each one of us older ones thinks of his own youth, of his own commencement of work, who will not say, what young man has not his faults? Well for us if we can conscientiously say that the faults of youth have not been allowed, by God's grace, to deepen into something worse. And so while I would urge the younger Clergy to be modest and submissive and loyal—never indeed sacrificing principle, but ever ready to sacrifice self with self's tasks and self's opinions, even in the most sacred things, if it be needful for the work, I venture to ask you, the older ones, to be to them *fathers* in Christ, caring for them, guiding them, admonishing them with the love which true

devotion to the Master will inspire, and the power that the example of a consistent holy life must ever be.

And I would dwell on this point a little more to speak particularly of the Deacons. As I have implied, one of the most serious responsibilities of a Bishop is the admission of men to Holy Orders, and the responsibility of a Bishop does not cease when a candidate is admitted to the Diaconate. A Bishop has to consider the position of a Deacon as a candidate for the Priesthood. A Deacon is still in the Bishop's hands in a way that a Priest is not. I think that too much is sometimes expected of the Deacons. They are looked upon as trained and skilled workmen, instead of what they are—apprentices. The Diaconate is a time of trial, and a time of training, and as such it must be recognised by the Clergy, who have the charge of a Deacon as a curate.

A Deacon should have time for reading, and when possible should be helped in his reading, at any rate real interest should be shown in this portion of his work.

I am thankful to see (though it is only what I expected) that many of the Clergy do show this interest in the Deacons that are working with them, and that they instruct them in points connected with those most important parts of their ministerial work—visiting and teaching in the school.

I am also thankful to see that many Incumbents give particular attention to the sermons of

their young assistants. Certainly an Incumbent should hear a Deacon preach, and catechize, and teach in school, and offer criticisms and make suggestions. Many a man would be cured of some unhappy trick, or helped in some way or another to a more effective use of his powers if this were done.

I do not lay down at present any rule about a Deacon's preaching, but I give it as my opinion that a Deacon should not preach very often. Certainly he ought not to have to compose more than one sermon or address each week.

It will be gathered from what I have said that I feel some difficulty sometimes about licensing a Deacon to a curacy where there are two Churches, and where he is the only curate. In such a case a Deacon may continually say the prayers and preach without the Incumbent hearing him. Indeed, there have been some cases which were nothing less than serious scandals. In one case in this Diocese a Deacon never received Holy Communion throughout the whole year in either of the churches which he served. He went to a neighbouring parish where there was an early celebration of Holy Communion. In another case the Deacon was unable to receive Holy Communion at all on Easter Day.

I have therefore found it necessary to require that where there are two churches to be served a Deacon shall not be by himself at every service on the Sunday, and that he shall receive

Holy Communion regularly in one of those churches.*

I may very well introduce here what I wish to say about strangers officiating in the Church. I deeply regret that I have to warn my brethren against allowing anyone to officiate who is not known to them personally and approved by them, or who is not recommended to them by some one of sufficient weight and authority. Of course I do not ask you to report to me, or to obtain my leave for, the ministrations of persons whom you know, when they assist you on the occasion of a visit to you or to your parish. Yet when such a person takes charge of your parish in your absence for any length of time, I should be informed of it.

But I must charge you not to allow any stranger who cannot show my written permission to officiate in the Diocese for the current year, to take any duty for you, until you have satisfied yourself by application to the Archdeacon or to me that I do not object to his doing so. I regret to say that I have very strong reasons for this caution.

There is another point connected with this matter, which though of comparatively small importance I cannot pass over. I gather from some of the answers that have been returned to me, that

* The Church certainly does not contemplate, in the Ordination Service, a Deacon officiating by himself in Church. His office is "to assist the Priest in Divine Service, and specially where he ministereth the Holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church."

Strangers
Officiating.

Preacher's Book.

in some churches no Preacher's Book is kept as directed by the Canons, or that, if kept, entries are not regularly made in it.

Duties of
Churchwardens.

This is a point that should be looked to by the Churchwardens, and during the vacancy of a living they should be particularly careful that a due record is kept both of the preachers and of the services held in the church.

I have been speaking mainly to the Clergy in this Charge, but I have now turned to some others whom it is my duty to think of. These are those who fill an ancient and honourable office in the Church of England, the office of churchwardens, and who in discharging the duties of that office, can render great service (as many of them indeed do) to the cause of the Church, the cause of true religion, the cause of our Lord and Master, Jesus Christ. The Churchwardens in the exercise of their ecclesiastical duties, act as the officers of the Bishop. They are part of an organised system, they hold office in the great Society of the Church, and like all officers in a society, while they seek the welfare of the society in all that they do, they cannot act independently, or as they happen to think things ought to be, but according to law. And so in the exercise of their duties they are subject to the control and correction of the Bishop's Court. It is for this reason that they are summoned to a Bishop's Visitation.

I do not purpose now to enter into a detailed examination of your powers and duties, but there

are one or two points which I wish to notice. Before I do so bear with me if I make a very strong appeal to you to be ever ready to take your part in the administration of the business of the Church, and furthering its cause in the numberless little ways which lie open to everyone outside the limit of strictly legal duty, ever looking behind the mere business details to the great interests which are at stake.

The duties of the office, especially when treated in a hearty and liberal spirit, are no doubt at times troublesome and wearisome. But no good work is done without trouble. And no good work is done without a man being patient with the faults of others and being ready to give up at times some things which he likes. And surely if we realise what the Church is—the Church of Christ—the Church of our Lord and Saviour, the Church which He bought with His precious blood that He might, in it and through it, work out the purposes of God for us sinful men, then we shall not grudge the trouble we may be put to in helping forward in any way the work of the Church, and doing service for so good and loving a Master, Who looks for that service.

One point on which I wish to speak to you is ^{Faculties.} the necessity of obtaining a faculty when the fabric of the Church is touched, or any change is made in its internal fittings or decorations. Ordinary repairs of course require no faculty, and it would be absurd to require one for the introduction of

some of the usual smaller articles of furniture ; but there should be no great change nor alteration made, and certainly no alteration of the building, no alteration of doors or windows, no removal of monuments, without first obtaining a faculty. In some cases changes have been made without a faculty, and some objector comes forward afterwards and has a position and a power which he would not have had if the changes had been legally authorised as they probably would have been if application had been made. In some cases very serious and irreparable mischief has been done to architectural and historical features in a church which might have been prevented if a faculty had been applied for. I am not one of those who think that the use of a church must be made entirely subservient to considerations of art and historical interest, but I do think that those considerations deserve the greatest possible respect in the treatment of our buildings. We are trustees for the future as well as possessors in the present, and the story of the past as it is to be read in so many of our buildings, is a thing of real value which is not to be lightly sacrificed.

Parish Terriers

You should also carefully preserve the terrier showing the property of the church which is in your hands. And this terrier should be carefully corrected from time to time. It is very important that there should be such a list of the possessions of the church of whatever kind they be. Without it a new Incumbent is often left in hopeless igno-

rance about matters, and I believe that the loss of property has sometimes been the consequence, as well as the loss of ornaments, furniture, and so forth.

Another point is even more important. It is not for you to interfere with the services of the Church, nor to take the law into your own hands in any way, but it is your duty to make a presentment when anything illegal is done, or when the duties of the benefice are not properly or adequately discharged (you heard what I said about residence), or when there is any cause of scandal. Presentation of offences is part of your duty. You will of course shut your ears to mere gossip, you will be very careful before you make any complaint, for you will act as discreet men. But still you must remember that it does rest with you as representing the laity, to take care that the Church does not suffer from open scandals.

The duty of Churchwarden to make Presentments.

The cases of bad living among the Clergy are rare, thank God, but the evil consequences of such cases are so terrible that the importance of dealing with them in no degree depends upon their number. When there is a scandal, people often complain of the authorities of the Church for not "doing something." The authorities cannot know about matters unless information is given to them. And if they are to act, it must be such information as can be acted upon. A Bishop can only deal with such cases in an orderly and legal way. Even a transgressor has his legal rights, and they must be

respected. But the laity and the churchwardens as the representatives of the laity, should not shrink from doing their duty, however painful it may be, in these sad cases. The responsibility of dealing with a scandal, or of supinely permitting it to continue to the disgrace of the Church and the dishonour of our Lord, sometimes rests far more on the laity than on the Bishop.

With regard to the questions on the presentment paper, which the churchwardens were requested to answer, and which I understand some have objected to, I must point out that the law requires the Bishop to make enquiry, and that the questions are the customary ones which are issued by the Chancellor of the Diocese, the Judge in the Bishop's Court. The law requires the Bishop to make such enquiries, and it requires the churchwardens to answer the questions which are thus formally addressed to them.

I may pass on here to call the attention both of Clergy and churchwardens to a mistake which is sometimes made, which may be fruitful of mischief some day. It is sometimes supposed that the Incumbent and churchwardens can become trustees with perpetual succession for all ecclesiastical or parochial purposes. They can for a certain purpose under the Schools Sites Act, but they cannot be made so for any other purpose by any deed. Lands or buildings have been transferred to such trustees with this consequence, that where the present Incumbent and churchwardens have not been legally

made trustees in the place of the former ones they have no more legal right to deal with the property than any other three individuals, when no new trustees have been appointed. The property is held by those individuals who happened to fill those offices of Incumbent and churchwarden at the time the trust was created; or by the survivor, or by the survivor's legal representative, and it may happen in the last case that the holders of the property are not Church people. You will see at once how important a matter this is. I advise you in cases where any property is held in this way, to have the case looked into, and I advise your not creating any trust for Church or parochial property without being very sure of what you are about.

I think it may be well for you always to refer such a matter to me that I may obtain the opinion of the Chancellor of the Diocese.

The answers to the question I asked of the Schools. Clergy about the state of our schools under the working of the new Act, are interesting, and on the whole hopeful. The more serious difficulties are felt, as I should have expected, in the towns. In the country districts the schools are so far gainers by the fee grant as to be encouraged to make an effort to meet satisfactorily the increased requirements of the Education Department. But it will be a fatal mistake if our friends imagine that subscriptions are no longer needed, because parents have no longer in most schools to pay any fee for

their children. A certain amount of support must be forthcoming, either from voluntary subscriptions or the rates, for the maintenance of any school in a place. A large sum is needed, over £11,000, to put the buildings of Church schools throughout the Diocese into proper condition. But it is not a sum which is larger than we can very well raise with the help of the generous grants we may hope to receive from the National Society and the Society for Promoting Christian Knowledge, and we shall raise it if only we recognise the importance of our Church schools. I made a strong appeal for our Diocesan Boards in the course of the present year, and a fair response was made to that appeal, enabling those Boards to render timely and efficient assistance in a good many cases.

But we need more help, and I again make a strong appeal to the laity in the Diocese to enable us to meet the present emergency. The loss of our schools would be a disaster in itself, and a serious blow to the life and self-respect of the Church.

But while it is very important that we should put our schools in good order, and that the general teaching and the training in them should be as good as they possibly can be, the matter of chief importance with us is the maintenance of the religious teaching and training. Without this a Church school is a fraud. Its reason for existence is taken away. It has ceased to be the power in the religious life of the place which it should be, and

it is not too much to say that it makes for irreligion rather than religion.

I urge you then very strongly, my brethren, to give great attention to your schools. It is often wearisome work and disappointing work, and little seems to come of it at times. But I verily believe that there is no time which the parish priest spends better in the course of his work than that which he spends in his schools. It gives him a knowledge and an influence which is not confined within the walls of the schools. He knows his whole parish the better as well as the children. He knows human nature the better. He knows his Bible the better, and realises more clearly many a difficulty, and finds his way to its solution as he teaches the children. He learns much constantly which helps him in preparing his sermons, in visiting cases in his parish, in dealing with himself before God.

Visit your schools regularly, enter with real sympathy into all that is going on there, and teach some of the children every week. Some say they are no teachers, and that trained teachers can teach better than they do. This may be true, but cannot they train themselves to teach so as to be able to satisfy the requirement in a minister of God, which the Bible puts before us "apt to teach"?

I think it is better not to take the religious teaching of any class altogether out of the hands of the school teachers, but a clergyman should take some part in the religious teaching in the school.

A clergyman teaching in his school, if only a

few children at a time, is a power and an influence in it, and so in the parish, which he cannot be without it.

And let me also urge you to look well to your teachers as well as the children. A little more real sympathy with teachers might well be shown in some cases. A young teacher in coming to a school is in a difficult position. It is a position of some isolation, mentally and socially. Of course teachers are not perfect ; no one is ; but England and the Church owe a great deal to the teachers in our schools. We Clergy should show them all the sympathy and afford them all the help we can, and we should always be careful to respect rightful independence, and to remember that we must deal with them as fellow workers who have quite rightly opinions and ways of their own, and not as machines to execute just that which we decree.

Pupil Teachers.

And particularly do I urge the Clergy to see to the pupil teachers. The statements that are made about the preparation of those who enter training colleges show a neglect of the religious teaching of pupil teachers by the Clergy which is amazing and disastrous.

There is no work more interesting in some ways than helping those who as a rule are intelligent and desirous of learning. And the influence which such intercourse may exert on the whole character and tone of mind is very important. It is a great thing for young people to be brought under the rightful influence of one

whose whole standard of life, not only as to knowledge, but as to moral aim and purpose, and true refinement of character, is higher than what they would perhaps naturally meet with.

We are losing a great opportunity if we do not interest ourselves most deeply in the education of our pupil teachers, understanding that word education in its fullest and most perfect sense as dealing with the whole being.

I said at the beginning that a Visitation must Conclusion. be the cause of many anxious thoughts to the Bishop. It must, I think, call up very solemn thoughts in the minds of us all. In the Bishop meeting the Clergy and laity in this formal way we have the Church in its divinely appointed organisation before us, and of necessity the work that the Church is set in the world to do. We are called to think of our work in all its details. We are recalled from all our schemings and many anxieties to think again why it is we work at all, and Whose will and purpose, and Whose strength lie behind all our organisations and our activities.

It is the Church of Christ, "My Church" as He called it, of which we are members and which we serve. It is Christ's Society, the Society set on foot, ordered, endued with grace and power, preserved by Him, to set forth in the world the love of God for man as shown in Him, Jesus Christ.

And as we think of this now in this holy place, as it is borne in upon us, gathered together here

solemnly in Christ's name as His body, by the working of the Holy Spirit in that body, the reality, the greatness of the Divine Society that we belong to and serve, and of its purpose and its work, is again borne in upon our minds, and we shall surely go forth with renewed purposes of dealing faithfully with our faults, our shortcomings, our fears, our idleness; we shall go forth, too, with renewed courage and revived hopes, with strengthened patience, with more true humility, with deepened love, with more trustful faith.

I have spoken before of some of the consequences which must follow our realisation of our place in a society. I wish now to touch upon one or two others.

Prayer Book.

One concerns public worship. The truth that we do not stand alone, and that our congregation does not stand alone is one that we should keep before our minds. As long as we are members of a body we shall have in the public actions of the body to submit ourselves to the voice of the body as expressed in certain rules and regulations. I am not maintaining the necessity of an absolute uniformity in worship and in everything else. Such uniformity is impossible, but it does not follow that the only alternative is unrestrained individualism. And we have to beware in these days of a tendency in the latter direction.

The point on which I wish particularly to speak with regard to this is our treatment of the Prayer

Book. There we have the orders for and arrangements of public worship which the Society which we serve has set forth. We are not to start with our own ideas of what services should be and take the Prayer Book as a sort of guide book giving us hints which we may find useful or not in working out our idea. The Prayer Book sets before us what we are to do. And so I urge a careful and faithful adherence to the Prayer Book.

Recent legislation has authorised certain alterations of the services as they stand in our Prayer Books. But let us keep within these limits. We may think that some other changes would be beneficial. We had better sacrifice our opinions so that we may show true obedience. Not only do I believe such obedience to be right, but I believe that in spite of its being a little hard at times, and perhaps seemingly a little useless, it is more likely to bring about the results we desire than that fretful variation which some incline to.

And here I cannot but recall to you that rubric or rather that direction at the commencement of the Prayer Book about Morning and Evening Prayer, in which the Church does lay upon us Clergy a certain rule of life. The duty of reading Morning and Evening Prayer does not in the eyes of the Church depend upon there being a congregation. We are to say them either privately or openly, not being let by sickness or some other urgent cause.

Another point in which the thought of the

Relations with
our People.

Society to which we belong must constantly influence our conduct is in our relations with our people—nay, perhaps a tenderer word than Society must come into our thought, the word “family,”—as members of the body of Christ we are the family of God.

And this idea of union, of close union, of tender union, which belongs to the word family, must show itself not only in using the word in certain Collects in the Prayer Book, but in our dealings with our people every day.

We must know them, we must desire and seek, and work for their highest good, we must bear with them as every member of a family has to bear with others in the family at times.

We must cultivate most friendly relations with our people, and in doing so we must be very forbearing, forbearing not only with individuals on account of individual peculiarities, but with classes, especially in times of excitement or of popular movement.

We are living no doubt in anxious days. Every age and time has its anxieties. Our time does not differ from any other. But great questions which must affect the work of the Church, by touching its position, seem to be coming into prominence.

There is a great change working itself out in the social conditions of life, in the position which what are called the working classes are taking in the body politic.

There are great questions connected with the

social life confronting us all. They are continually being discussed and will be discussed more and more by all classes. I do not enter upon any of these questions. It is not my purpose, but I say this, that in this great seething of life, which there is and will be, it must happen that things will be said and done, opinions will be thrust forward and passionately advocated which will demand forbearance on our part and calmness of judgment and great patience. We must not lose our heads.

I do not think it necessary that we Clergy should all of us take up these questions. We had better not do so unless we are really masters of them. What we have to look to is that we do not fail in a steady, quiet, hopeful persistence in our duty. We must hold fast to the true conception of our position and our responsibilities.

It is not self-assertion that will help us. It is not an appeal to our historical position that will win the day. That appeal has much in it which speaks quite rightly to us, which helps us and animates us ; but it is the work of the present day and the spirit in which it is being done by us, which is the life and the power of the Church in the present day.

We must know our people and cultivate ^{Visiting.} friendly relations with them. For this as well as for other reasons pastoral visitation is of such great importance. I have been taken to task for not having included among my Visitation questions some dealing very closely with this

subject. If I have not asked the Clergy such direct questions about their daily life, they will, I think, understand my motive, and that it is not because I do not attach great importance to a clergyman visiting regularly and constantly, and from house to house when he can in his parish. A clergyman who does not visit regularly fails in the discharge of his duties. A man who fails in discharging the duties belonging to his position should seriously think whether he has any right to hold that position.

I know how great the strain is very often in keeping up the habit of visiting. It seems at times that we do so little good, and it is so easy to slip out of a work which, especially in a small parish, does not require constant attention, which may be done so well either this hour or that, either to-day or to-morrow, or next week, a work which we have very often deliberately to set ourselves.

But, my brethren, bear with me if with all the authority that a Father in God can assert I exhort you to be very careful not to excuse yourselves from the regular and constant discharge of this duty.

Friendly Inter-
course.

And it is not only visiting of which I would speak. Really treat your parishioners as fellow-members of a family, treat them as friends. It is a small matter I own, but I think it is not an unimportant one—see if sometimes you cannot entertain them as friends. I think that if we sometimes took our Lord's words about entertaining

those who cannot be expected to invite us to their houses in a very much more literal sense than is often given to them, we should find the blessing in our life amid our people and on our work. It is sometimes said that there is a growing separation between Clergy and people. I do not think this is true everywhere, though it may be true in some parts. But if we are conscious of it, let us ask ourselves very strictly whether it is all the fault of our people, whether there is any lack of sympathy or care on our part, and if we can honestly say it is their fault then let us set ourselves to overcome that fault in them, and win them in spite of themselves.

I do not think people, certainly not English people, will hold out long against a man who they see tries to do his duty, and who respecting them and respecting himself, meets them on friendly terms. They may be prejudiced against him by things that are said, by the talk that may prevail for a time, and where there is this prejudice, it is very hard to bear, and we are tempted to believe it hopeless work to overcome it, but the patience of goodness and kindness and good work will win them, or at least the best of them, in God's time.

My brethren, I have read with the deepest interest the answers you have so many of you given to my questions about your difficulties in your work. Those answers in what they say, sometimes in what they do not say, bring up vividly before me the very varied difficulties, the hopes, the dis-

Difficulties in
work.

appointments, the sore and bitter trials from without, aye and within, that must, not infrequently, attend a clergyman's work and life.

Some of those answers, coming from men of so much experience, men older and so much better than myself, have touched me deeply. I read them with a certain reverence and awe. Let me say that such answers, if they do nothing else, must bind the Diocese still closer to the Bishop's heart, and move him to more humble thoughts of himself, and more earnest prayer.

There is much indeed to be thankful to God for in the answers you have returned to me. Much that gives good ground for hopefulness ; but bear with me if I say that I think I detect in some answers traces of a disappointment which may issue in a flagging in work.

Now to be disheartened in our work is not only a very probable trial for us Clergy, but a very certain one. To take but one point, how disheartening is that falling off of our young communicants which every parish Clergyman feels, at any rate at times, so acutely—or another, how disheartening that struggle against intemperance with all the temptations of the too frequent public-house among our people.

These trials are sure to come, and it is these and such difficulties belonging to the actual life about us that we have to deal with, and not imaginary difficulties. Here it is that we so earnestly have to ask God to give us the grace of

a brave patience, here as the weight of disappointment or of the sameness of our work and its difficulties, or of the sense of loneliness, press upon us, we have to say to ourselves this is the weight of the cross which the Master lays upon us, but which He will help us to bear if we place ourselves at His side.

And about this disappointment which sometimes comes from the failure of some good scheme, let me say this: while constant change in our plans may be bad, yet some change is very often necessary. You start some class or some other good work which succeeds for a time. You have perhaps a generation of young people with you just then for a year or two who take to it. The next generation does not take to it. Then drop it; try something else, and take it up again when the opportunity recurs. But if you drop it don't talk of it as a failure. It *did* its work for a time and for certain people.

So with classes for those who have been confirmed. I am rather surprised at the comparative fewness of such classes in the Diocese. They are of great value and should certainly be tried. But it is not easy, it is not possible in all cases to keep them on throughout the whole year. They may have to be given up. Still try them. Don't despise an opportunity because it is not a perpetual opportunity, nor despise an opportunity because only a few seem to be touched. It is very disappointing sometimes to find the two or three

where we had looked for a fair number. But don't despise the two or three. Our Lord did not think that hour in His busy life wasted because only Mary sat at His feet and heard His Word.

So I strongly urge the beginning of such classes where possible after a confirmation, and the renewal of them at times for some special season like Advent or Lent. What if you are only able to continue them for a few weeks, cannot good seed be sown in some hearts in those few weeks?

Diocesan Missioner.

No doubt in some parishes at times some special effort to awaken the spiritual life is needed. I am very thankful that through the munificence of some friends we have now been able to secure the services of a Diocesan Missioner, and have founded a Diocesan Mission Society. There are times in the history of some parishes when a parochial mission well prepared for in the parish, well conducted, well followed up by subsequent work, does promote, by God's blessing, the spiritual life of the parish. From the numerous applications which have been already received by the Diocesan Missioner it is quite clear that his appointment has met a want which had been felt in the Diocese. I commend his work to your sympathy and your prayers.

For in whatever way (and there are many and various ways in which it may be done) the real religious life of the Diocese and of the Church at large can be extended, strengthened, deepened, there we have before us the work for which the

Church of Christ—the great Society which we serve—was constituted. To show forth in Christ, in Him as He is, in Him dealing now with sinful men, that He may cleanse them from sin and make them meet for the inheritance of the saints in light, to show forth to man in Christ the love of God for man, this is the Church's high office and wondrous honour. In the careful, loving, faithful performance of this work she ensures the protecting care of God.

Whatever worldly calamities befall her, whatever external changes pass over her, she will live in the world to do God's work, and to be honoured by Him, if only she guards and treasures, and as far as in her lies, maintains the Divine life with which she is endowed.

The grace of God—there—we know it well, there is the secret of life and of power for ourselves and for all our work. It is, my brethren, as we ourselves live with God that we are either in His hands the salt of the earth, or are salt without savour fit only to be cast forth to the disgrace of a hopeless corruption. And as we think of this the words ring in our ears—

“Keep thy heart with all diligence.”

“Take heed to thyself and thy teaching.”

“Stir into flame the gift of God that is in thee by the laying on of hands.”

In the personal religion of the clergyman is the secret of his work.

Brethren, I pray God that in His mercy He will grant us grace never to fail in our service of Him.

OBITUARY.

BETWEEN 24TH JUNE, 1890, AND 1ST OCTOBER, 1892.

Baillie, J., D.D.	...	...	Rector	...	Wyvenhoe.
Bennett, G. P.	...	...	Vicar	...	Kelvedon.
Berkeley, G. C.	...	...	Vicar	...	Southminster.
Brown, S. C.	...	...	Vicar	..	Great Clacton.
Bull, H. D. E.	...	...	Rector	...	Borley.
Burmester, G.	...	...	Rector	...	Little Oakley.
Buttanshaw, H.	...	...	Rector	...	Caldecote.
Calvert, A.	...	...	Rector	...	Moreton.
Cochrane, T.	...	...	Rector	...	Stapleford Abbots.
Dalton, S. N.	...	...	Rector	...	Foulness.
Dansday, J. H.	...	...	Rector	...	Kelshall.
Day, H. J.	...	...	Vicar	...	Cheshunt.
Donaldson, J. C.	...	...	Curate	...	Harold Wood.
Fenn, P.	...	...	Rector	...	Wrabness.
Ferguson, T. P.	...	...	Rector	...	Shenfield.
Fort, R.	...	...	Vicar	...	Coopersale.
Foster, J.	...	...	Rector	...	Foxearth.
Fothergill, P. II.	...	...	Rector	...	South Fambridge.
Fowler, J. T.	...	...	Rector	...	East Hanningfield.
Gaselee, J.	...	...	Rector	...	Little Yeldham.
Grey, F. T.	...	Rector and	Vicar	...	Wendens Ambo.
Guy, F. B., D.D.	...	...	Rector	...	Great Leghs.
Harris, J. H. B.	...	...	Rector	...	Runwell.
Hill, R. H.	...	...	Rector	...	Stanway.
Johnson, H. C.	...	...	Curate	...	Berkhampstead.
King, W. (Hon. Canon)	..	Rector	...	Leigh.	
Mason, A. W. (Hon. Canon)	—	—	—	—	—

Newcome, E. W.	...	...	Vicar	...	Leavesden.
Nicholls, G.	...	...	—	...	Chaplain-District Schools, Leavesden.
Pardoe, J.	...	...	Rector	...	Graveley.
Parker, W. R.	...	...	Rector	...	Willingale Spain.
Parry, T.	...	...	Vicar	...	Walthamstow.
Perry, R. E.	...	...	Rector	...	Aldham.
Perry, T. W. (Hon. Canon)			Vicar	...	Ardleigh.
Skrimshire, H.	...	...	Curate	...	St. Andrew, Plaistow.
Thackeray, T.	..	...	Vicar	...	Shopland.
Thompson, J.	...	...	Rector	...	Fyfield.
Toke, R. R.	...	..	Rector	...	Barnston.
Tufnell, G. C.	...	...	Rector	...	Little Easton.
Tufnell, T. P.	...	...	Vicar	...	Wormingford.
Tugwell, F.	...	...	Vicar	...	Havering-atte-Bower.
Wake, H. A.	...	...	Rector	...	Netteswell.
Wetherall, H. R.	...	...	Vicar	...	Standon.
Wright, H. E.	...	...	Rector	...	Vange.
Wyld, F. A. Alban		...	Rector	...	St. Andrew, Romford.
Wynne, E. B. P.	...	...	Rector	...	South Shoebury.

